# SERMONS AND SERVICES IN THE CHURCHES.

The Reverend Doctor S. J. Niccolls on the Lawlessness of the Day—
The Initial Sermon of the Reverend J. M. Northrup—"The Church's Power in Humility" by the Reverend S. C. Eby—The Reverend Doctor J. H. Early on the Duty of Self-Examination—
Sermon at "The Temple" by Mrs. Mary McGee Hall.

The strict of lawlessness which have absorbed the moreover of the great fever from Peter's wire's mother, has not lost its willingness or its power. From him still flows the living fountain for shift of him to go about doing good and to heal all who are oppressed with the devil. Hugh every lip; close every book—The strict of tonness forbear; Why forward reach or backward look, For fave that classy like air!

Only believe and you will know—

The outbreaks of lawlessness which have characterized the progress of the street railway strike for several weeks formed the subject of an earnest sermon by the Reverend Doctor S. J. Niccolia, pastor of Second Presbyterian Church, yesterday. He stated that he was inclined to sympathize with the workingmen, because he knew from experience how hard are the conditions under which they toll, But, he said, under no circumstances can the actions of mobs be anything but a menace to seciety. He de-clared that unions, if they were used to interfere with the rights of others, particularly the right of every man to work if he chooses, must be considered enemies of humanity and the deadly fees of the State. He declared that the present conditions are in a measure the result of carelessness on the part of citizens in regard to public affairs, but insisted that the one supreme duty at present is to restore order and enforce

The initial sermon of the Reverend J. M. Northrup, who has been called to the pastorate of Old Orchard Episcopal Church, was the feature of the services there yesterday. He discoursed about the parable of the unjust steward, and declared that every man has a stewardship, of which he will have to give an account,

The Reverend S. C. Eby, paster of the Church of the Divine Humanity (Swedenborgian), preached yesterday on "The Church's Power in Humility." In the course of his sermon he said: "He who would have the world must strive for its 'beggarly ele-ments', and must utilize his fellows as servants of himself; but he who would have life the spirit of the living God-let him give to others. The heart of God goes out in boundless love to others, and the Son of Man is simply the working out in true ways of that divine love, so that the Lord's good may be made over to men and become their own. So every disciple becomes a minister and servant to the extent that he mids in giving spiritual good and teaching spiritual truth to his fellows."

The Reverend Doctor J. H. Early, paster of First M. E. Church, South, preached vesterday morning about the duty of Christians to examine themselves to learn whether they are in the right relations with God. He pointed out that the life of a true Christian is beset with many difficulties, and the professed follower of Christ may be unconsciously led astray unless he is always on guard.

Mrs. Mary McGee Hall preached at "the Temple" yesterday from the text: "Jesus Christ, the same yesterday, to-day and forever." She asserted that there is need for a Christ on earth at this time, to perform miracles, in order that the people may be led

### SERMON ON THE CHURCH'S POWER IN HUMILITY.

The Reverend S. C. Eby, paster of the Church of the Divine Humanity, Swedenborgian, at Delmar and Spring avenues, spoke yesterday morning on "The Church's Fower in Humility," taking his text from Matthew xx, 25-27:
"But Jesus called them unto him and said, Ye know that the rulers of the Gen-

tiles lord it over them, and their great ones thes ford it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would be-come great among you shall be your minis-ter; and whosoever would be first among you shall be your servants." He said in

you shall be your servants." He said in part:

"The world is man's first home. As he emerges from bubyhood and boyhood he comes under the spell of the world's sprist; he breathes its atmosphere, catches its ambitions and bows to its standards. His natural evolution inevitably transforms him into a worldling, and his breath of life is worldliness. In the life of the world two principles dominate in the moving of men and the making of character—the love of being something and the love of having something.

something.
"On every hand, in every native heart of man, is the impulse of self-assertion, the joy of being great by contrast with the littleness of others; and this is accompanied by the twin passion for setting, the desire to gain the world. Untamed, unguided, insubordinate, these native loves of the human heart give birth to all the evil passions and mean practices that make life intolerable and history disgraceful.

make life intolerable and history disgraceful.

"Our Lord's disciples found it almost impossible to escape the worldimess in which the natural man lives, and moves, and has his being; they wanted Messiah to be an earthly King, having a kingdom of the world, with manifold degrees of wealth and disnity, in which they could repeat the natural and worldly disputation and struggle as to who should be greatest. But with persistent emphasis he declares that his kingdom is not of this world, and that the etimanards of temporal greatness are entirely out of place in the realm of his divine sovereignty. The "Gentiles," or nations beyond were supposed to in spiritual darkness, and so could very will represent man as shut up to the life of nature and the world. For the spiritual, the unregenerate, there can be no better life than one in which rulers lord it over others and great once severes suthority, and in which the highest loy consisting in a sense of importance and the manipulation of those less influential.

"But not so shall it be among you." The disciples stood as symbols of the real church of God, of those in any age of clime or condition who should overcome the world and open their lungs to the air mosphere of heaven. Jesus Christ came to breathe a new spirit into the disciples, and the definite system of doctrine, with which we must stand in vital relation and exemplify

intion of those less influential.

"But 'not so shall it be among you. The disciples attood as symbols of the real church of God, of those in any age of clime or condition who should overcome the world and open their lungs to the atmosphere of heaven. Jesus Christ Chme to breathe a new spirit into the lives of men. His act in breathing on the disciples, and saying, 'Receive ye the Holy Spirit,' was a typical representation of the outbreathing imminent and influent pressure and inspiration of his divine hulmanity, whenever and wherever men would respond to the higher life, the life of the human soul, Man boar of self and the world are subject to the vicissitudes of nature and the world wherever is but a temporary abiding place, a tributary school serviceable to higher possibilities of human development, and all life and love that do not rise above the world are lilustrative of the spiriciple of arrested development. The world and its giory are for ever passing away, but the principles and words of the Gospel hade forever. And the man who gets the spirit and motive of the Gospel hade forever. And the man who gets the spirit is spirit. God is spirit—the infinite and eternia.

"That which is born of the spirit is spirit." God is spirit—the infinite and eternia.

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"That which is born of the spirit is spirit.' God is spirit-the infinite and eternal soul—and all that is real in creation is real only in the measure that it is spiritual and has the spiritual in it.

"For this reason the words of our text express the divine haw of true homan life. He who would have the world must strive for its 'hespariy elements,' and must utilize

NEED OF THE CHRIST OF

NINETEEN CENTURIES AGO.

Mrs. Mary McGee Hall preached in "The Temple" yesterday from the text: "Jesus Christ, the Same, Yesterday, To-Day and Forever." Heb. xlit, 8. She sald, in part: "The world needs the Christ of nineteen centuries ago. The acts of the apostles were to be repeated until he comes again, and even greater things were his disciples to do through his name. Three thousand years ago it was written: I am the Lord; I change net.' His promise is that he will be with his own 'always.' He gave gifts unto men, and James tells us that such gifts are from 'the Father of lights, with whom there is a variableness nor shadow of turning.

"St. Faul assures us that the gifts and callings of God are without repentance. While Christ walked in bodily presence with his disciples, the very devils were subjects to them through his almighty name; after his crucifixion and ascension they still healed the sick, castout devils and brought thousands to repentance and faith by His continued power within them. Search the entire Bible, not a verse or line can be found upon which to base the statement, that the power and work done by the disciples were meant by God to only serve a day or a generation. "Study Christ, his words and his works.

who would have the world must strive for its 'beggarly elements,' and must utilize his fellows as servants of himself; but he who would have life—the spirit of the living God—let him give to others. The heart of God goes out in boundless love to others and the Son of Man is simply the working out in true ways of that divine love, so that the Lord's good may be made over to men and become their own. So every disciple becomes a minister and servant to the extent that he slis in giving spiritual good and teaching spiritual truth to his fellows. "The church's true power in all ages is a spiritual power—power from the Holy Spirit. Hierarchies, priesthoods, temples, riches, easily lend themselves to worldliness, but in all worldliness is weakness, decrepitude and death.

"The church's humility consists in its

and death.
"The church's humility consists in its appreciation of the love of use of the Lord's divine humanity and its power is triumphant and regnant when in the human heart heavenly good and truth fied place.
"Not by might, nor by power, but by my spirit, saith the Lord."

### SELF-EXAMINATION A HELP FOR CHRISTIANS.

The Reverend Doctor J. H. Early preache yesterday at First M. E. Church, South, from the text: "Examine yourselves whether ye be in the faith; prove your own selves." (II Cor. xill, 5.) He said in part: "The apostle Paul enjoins a very difficult Guty-self-examination. It involves the duty of testing the soundness, as well as the ground of our faith, whether we be really followers of Jesus Christ, and have really followers of Jesus Christ, and have reasonable and satisfactory ground to hope for salvation through his death and intercession. Such work requires honesty, system and light, as well as perseverance and patience. The object is to know whether we be in the faith and not the degree of excellence attained. If by their works the Corinthians could prove that they were not reprobates, they would establish the fact that they were Christians. 'Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' If their christianity could be established, that would be a proof of his aposileship, for if they were in the faith, if Christ was in them, this was proof that Christ spoke through him, because it was by his ministry that they had believed. What the aposite says of the duty of self-examination is equally applicable to the Corinthians, and all others whe profess to be Christians. We should examine whether we be in the faith, because it is a matter in which we want all others whe profess to be Christians. We should examine whether we be in the faith, because it is a matter in which we can easily be deceived, and wherein deceit is ruinous. We are, therafore, concerned to prove our own selves, to put the question to our own souls, whether Christ be in us, and Christ is in us, except we be reprobates. So that we are either true Christians or we are fruids and hyperelies. tinns or we are frauds and hypocrites.

"We find that the testing process is not confined alone to religion, but is rigidly practiced in the scientific, literary and mechanical walks of life. We see the Chemist in his laboratory with skilled hand and active brain making test after test.

Only believe and you will know-The healing of his seamless dress, is by all bels of pain. We touch him in life's throng and press, And we are whole again.

hear of read:

At even tide the sun was set,
The sick, O. Lord around thee lay,
Ob, in what divers pains they met,
O, in what divers pains they met,
O, in what divers pains they met,
Capressed with various sits draw near—
What if thy form we cannot see,
We feel and know that then art here!
O savior, Christ, our wees dispel—
For some are sick and some are sad—
And some have never loved thee well,
And seems have lest the love they had!
Thy touch has still its ancient power—
No word from thee can fruitless fall—
Here in this solumn evening nour,
Lard, in thy mercy heat us all:

The astronomer trains his powerful telescope on the planetary world, and with untiring vigilance, observes every possible movement of the heavenly bodles, takes his measurements, and forms his calculations so accurately that he does not miss an celipse one moment.

"The man of letters digs out old root the converse them and feets his work tions so accurately that he does not miss an eclipse one moment.

"The man of letters digs out old root forms, compares them and tests his work to see whether it be correct. The mathematician solves the problem, then proves it to ascertain its correctness. The engineers who keeps constant watch over our great bridges are ever testing braces and bolts to see whether there be soundness. There is suspicion of danger, of such danger as a glance. The hostier in the roundhouse tests, cleans and olis the great locomities before she is sent out to service. During the run men with hammer and torch examine every wheel, axle and box at various stations on the route.

"The strange scene of searching under Parilament House by officers of the English Government every year, just before the body convenes, brings to mind Guy Fawkes and the "Gunpowder Plot." In our own legislative bodies, more is required than an appearance with a claim. Certificates of election properly indorsed and approved must be presented and examined.

"With such universal precaution in worldly matters, should we think it strange that we should be required to examine into the vital question and know assuredly of our acceptance with God?"

"In the world, and that, too, an inherited possession of the whole race, causes suspicion in the heart. How mistaken was the self-satisfied Pharisee, who 'prayed thus with himself,' 'God, I thank thee, that I am not as other men are.' How wretched and miserable and poor and bilind and naked were the Loodiceous, who knew not their reel condition, but thought themselves rich and increased in goods, and needing nothing.

"The minds and aearts of men seek and reach a common level. Among the criminal

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but there was no one to enforce it. As a consequence 'every man did that which was right in his own eyes.' He knew ho haw save that of his own selfish desires. They were all anarchists, that is, persons without law, and recognizing no government. How insecure men were in their lives and property, is shown by the story of the bloody forays of the tribe of Dan. How unsafe travel was, may be seen from the adventures of a certain Levite, sojourning on the side of Mount Ephraim. How unsafe helpless woman was, may be learned from what took place in the city of Gibeah, when certain 'sons of Belial' did a deed that for unmanliness, cowardice and indecency

for unmanilness, cowardice and indecency is at least the equal of that which has been perpetrated by their brethren in our own city.

"This old history, like every part of the inspired word of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It at least surgests a leason for the hour. For a month past our city has been the scene of strife, violence and bloodshed. Riotous proceedings have taken place, and assaults have been perpetrated, of such a character as to awaken feelings of righteous indignation, profound pity, and burning shame. The peace and the sense of security which the reign of law brings, have given place to apprehension and terror; angry and excited passions have disturbed the good will, and kindly feelings, which should ever prevail among our citizens. The spectacle of armed guards patrolling our streets, along which hitherio a child might have gone by day or night in safety, in order to prevent riot and murder, points to a condition of affairs, which is intolerable. In any civilized community. It ought at once to calm passion and move all right-minded citizens to rise to the emergency, and secure the enforcement of law.

"It is the humiliating and distressing condition of affairs that moves me to speak of some of the duties resting upon us as Christian citizens. I am not in this pulpit, as a judge between my fellow-citizens. As to the occasion of this outburst of violence and disorder I express no opinion. I am not here as the advocate of either employer or employe, in the present controversy, but only to teatch righteousness according to the law of God, and to preach the gospel of peace and good will to men. It is natural for us to have our sympathies; and our judgment of what is right, is very largely controlled by our prejudices and passions. It is a bigh attainment to be able to give a dispassionate judgment on matters of social controversy, and very few have risen so far that they are able to see truth in its pure white light, and to follow it

upon which to base the statement, that the power and work done by the disciples were meant by God to only serve a day or a generation.

"Study Christ, his words and his works. If we only believed that he has not changed it would still be raised abroad that Jesus is in town, to forgive sins, healt he sick and cast out devils. We need the supernatural works of Christ still to confirm the word of God. After Peter had in the name of Jesus healed the man who had been landed for forty years, the multitude beholding him standing in their midst could say nothing against it, and all men glorified God for that which was done murmaring serious. The power on earth to forgive sins, law in the Sen of Man hath power on earth to forgive sins, a lay unto you (the palsied man), arise, take up thy bed, and go thy way into thine own house. Mark declares that Immediately he farose, look up his bed and went forth before them all, insomuch that they were all amazed, and glorified God. We cannot lay too great stress upon the shalls of God. And these stinas shall follow them that believe. In my name shall they cast out devils—they shall recover.

"The Rible says they (the disciples) went forth everywhere preaching, the Lord working with them and confirming the working with them and confirming the working with them and confirming the work spoken. He cautioned his disciples to spreach a full salvation, all that he bad told them. He was meant to be seen the confer. On the season of the shall salvation all that he bad told them. He was a season of the more of the confers to elevate the confers to elevate the confers of many for the way meant to be specially the confers of the confers of the confers. As Christians, we should them. He many the confers to elevate the confers to elevate the confers to make the prophets have spoken. He cautioned his disciples to preach a full salvation, all that he bad told them. He many the confers to elevate the confers to elevate the confers to the confers to the confers to elevate the confers to elevate the

often been its worst foes. 'A strike,' under one aspect, is a perfectly proper and lawful affair. No one can question the right of one man, or ten thousand, to quit work when unjustly treated. And furthermore, I do not hesitate to say that there is something sublime and praisworthy when men choose to quit work and suffer hunger and privation in order that manifest wrongs done to some of their number may be righted. It is a legitimate way of entering their protest against unrighteousness. If strikes' were confined to this limit no one righted. It is a legislanate way of entering their protest against unrighteousness. If 'strikes' were confined to this limit no one need dread thom, save selfish oppressors of the poor, But strikes as we often see them in their fruits are sadly different from this ideal.

in their fruits are sadly different from this ideal.

"Inspired by visionary or ambitious leaders, they are movements that destroy the peace and subvert the social order of communities. Municipal and State authorities are for a time helpless in the presence of the violence that result from them. Incited by discontent and led by revense, they know no law save the power that ordered them. Multitudes of people led away by their sympathies, and sharing in a blind and unreasoning hate of the rich, fall to see the fatal tendency of such movements. Not only do they bring loss to thousands of innocent sufferers, but they threaten the very existence of lawful government. Such movements are a government set up within a government, and so a conspiracy against social order. When men refuse to work, either wisely or unwisely, no one can question their right to do so. They are not criminals.

"But the moment they either directly or "But the moment they either directly or

ishness, nor the poor that of all the virtues. Let us have a better understandling each of the other, and discover that after all we have a common interest and a common service. Let us keep in mind the gospel valuation of men, so that no man shall despise his brother man, no matter how weak or ignorant he may be. The Holy Spirit bida us 'honor all men.'

"Another duty, emphasized by the present condition of affairs, is that of seeking more earnestly to promote the moral and spiritual welfare of our city. A time of lawlessness is a time of discovery. It awakens us from our dreams of progress and our easy-going optimism and brings us to realize what forces of evil are working beneath the fair surface of our civilization. It makes us painfully conscious of the ignorance, vice and ferocity, that still remain in society. It impresses upon us the truth that back of the necessity of suppressing violence by the strong hand of force there is still a greater need—that of the regeneration of men and women through the power of the gospel of Christ.

"The masses of the people need help; but no laws, no combinations of men for self-help, no theories of social reform can by themselves secure it. The sovereign remedy is that declared by our Lord, if the truth shall make you free ye shall be free indeed." If the kingdom of God is ever set up on earth, it will come through the regeneration of each individual. "Except a man be born again he cannot see the kingdom of God." Just laws and their faithful execution, wholesome limitations of wealth and power, adequate rewards for labor, shorter hours for toll, and general education, all have their places; but after all the supreme forces in the purification and elevation of society are moral and spiritual. Without these all the rest are mocking delusions. But, alas, what multitudes in our midst utterly ignore this fact, and live under the dominion of their sense. They are a law unto themselves, nartured in ignorance, and hate, and show them what Christianity is—their truest and best fr

### CHILDREN'S DAY AT WEBSTER. Observed by Presbyterian and Con-

gregational Churches.

Children's Day was appropriately observed by the Presbyterian and Congregational Churches of Webster Groves. At the former an introductory sermon was preached by the pastor, the Reverend Doctor W. H. Bates. At 3 p. m. the children's services proper were observed and the following programme was rendered: Singing by the entire school of songs specially arranged for the occasion, followed with prayer by the superintendent, Mr. McClure. The Sections were read by the assistant

superintendent, Mr. Biggers, Recitation, "Children's Day," by Anne McComb; baptism of infants; recitation, "Grandpa and Children's Pay," by Mary Clayton; singing; recitation, "Trust." by Bernice Simpson; singing by the primary children; recitation, "Four Mottoes"; exercise by the Williag Workers; song, "What Lamps Do We Bear"; recitation, "Sword of the Spirit," by Elsie H. Lindsay; recitation, by Maul Dyer. In connection with the taking of the offering, little Margaret Lindsay recited a prayer-poem. Doctor Bates then delivered a stirring address on "Forward, March." The benediction was pronounced by the Reverend Doctor Hart. There was a large attendance.

The Congregational Church also had an extended programme, and one of the special features was the presentation of nineteen handsome Oxford Bibles to the following children who have reached their seventh birthday: Samuel C. Vall, Raiph Baker, V. Lucy Hall, Nathan E. Allen, Charles Richardson, Hugh M. Fellows, Mary Todd, Florence Peterson, Louis Brown, Nathan Creech, Alice Horch, Leslie Johnson, Orni Johnson, Julia Sisson, Jemie Jackson, Leslie Froelich, V. Jennie Watson, Julia M. Krausnick and Mary Johnson.

The programme proper included a voluntary, anthem by the choir, invocation by the spastor, the Reverend C. L. Kloss, and singing by the school; Scripture lesson by the superintendent, Mr. Ripley; singing by the school; Scripture recitation; select reading, "The Voice of the Flowers"; restation, "Winter is Over"; responsive reading; special music by the choir; an address by the pastor; recitation, "We Hail With Joy"; announcements, song and benediction. The Congregational Church also had an

companied the services.

Father P. S. O'Hara officiated at St. KevIn's Church. Professor Vollmoccke, with
the assistance of Father O'Hara's sister,
Miss Helen O'Hara, and Miss Alice Murphy,
conducted the musical programme. His sister, who is a nun in St. Joseph's Convent,
and his youngest sister, who is in the Novitiate at the Ursuilne Convent, were present.

### CHURCHES TO GIVE A PICNIC. Congregations From Five Towns

Will Visit Fern Glen.

The following churches have arranged to hold a union picule at Fern Glen next Sat-urday: Old Orchard, Congregational, Episcopal, Methodist Episcopal and English Lutheran; Tuxedo Park, Christian and Methodist Episcopal; Webster Groves, Pres-Methodist Episcopal; Webster Groves, Pres-byterlan and Congregational; also Metho-dist Episcopal, Shrewsbury, and Congrega-tional, Kirkwood. The committees are: Executive—John D. Ripley, G. E. Mc-Clure, John Joy, A. Buser, the Reverend Mr. Gillette, Doctor O. A. Jones, B. G. Bridges, Glen W. Hutchinson, M. T. Chest-nut, Thomas Metcalf, George A. Shepherd-son.

aon.
Entertainment—F. H. Below, Miss Helen
Kaufman, Miss Florence Sparks, L. M.
Stearns, E. S. Hart, Charles L. Martin, W.
H. Tustin, William D. Biggers, Miss Ada

## LAPSED INTO SAVAGERY.

Doctor Paxton on the Course of the Anglo-Saxon Race.

New York, June 10 .- For the first time in seven years the Reverend John F. Paxton rector of the West Presbyterian Church, this morning filled a New York pulpit, preaching in the Cavalry Baptist Church. His sudden disappearance in 1893, when he had for eleven years filled the pastorate of the West Presbyterian Church, and his discovery subsequently in a sanitarium in Pittsburg, gave rise to a lengthy contro-versy in the church, which was ended by his resignation in the winter of 1897-1898.

Doctor Paxton preached to-day in the
New York Presbyterian Church at Seventh avenue and West One Hundred and Twenty-eighth street. His subject was Light That Cannot Be Hidden." Doctor Paxton spoke with much of his old-time vigor. He said, in part:

"Scratch a Russian and you'll find a Tartar,' said Napoleon. Scratch an Englishman and you'll find a savage. The Eng-

lish in South Africa are driving the Boers to desperation; Americans in St. Louis are stripping women on the streets and paint ing them.
"The Anglo-Saxons, Doctor Paxton said,

"have laps-d into savagery, and are no bet-ter than the Chinese, whom they persist-ently execute."

Texas Cotton Crop.

Texas Cotton Crop.

REPUBLIC SPECIAL.

Dallas, Tex., June 10.—Reports from Hunt,
Dallas and adjoining counties to Dallas cotton factors state that the growing crop is
improving in condition rapidly, but a loss
in the total acreage of 5 per cent is shown
as compared with last year. The plant is
still at least two weeks late. It is the
opinion of the trade here that the above is
also a fair reflex of acreage and other conditions in the State at large.

Burlington

# **PROSPEROUS**

In 1899 Nebraska's grain crop exceeded 350 million bushels. All conditions at this date indicate as large a crop

Frequent low-rate Home-seekers' excursions during

the next six months to this great agricultural State. A new region opened-the North Platte extension to Guernsey, Wyo.

There are 821 Nebraska cities and towns on the Burlington's 2,500 miles of railroad in Nebraska, all directly connected with St. Louis by Burlington main line passenger service of highest grade.

At 8:45 p. m. and 2:05 p. m. for Central and Southern Nebraska.

At 9:00 a. m. for Central and Northwestern Nebraska. Send for sample copy of the Burlington's monthly publication, "THE CORN BEST."

# **WHY HE CURES**

In the trentment of certain special diseases there can be no comparison between the ability of the ordinary doctor and that of the trained and scientific specialist.

The trouble with the ordinary doctor is that he tries to do too much. In his fruitless effort to explore and conquer the whole field of medicine and surgery he so scatters his ralents that he becomes proficient in no particular branch.

But Doctor Sweany never attempts to do more than he can do well. His persistent study, dilugent research and scientific investigations are all on the line of a few diseases, a single class of them, on which all his efforts are concentrated and to which his entil Hence he becomes supreme in his chosen field. If you are, therefore,

WRITE -Most cases can be treated successfully at home. One personal visit is preferred, WRITE but if it is impossible or inconvenient for you to call at his office, write him of tull and unreserved history of your case, plainly stating your symptoms. Physicians having stablorn cases to treat are cerdially invited to consuit him. He gives to each patient a legal centract, backed by abundant capital, to hold for his agreements.

REFERENCES—Best banks, merchants and business men in the city.

CONSULTATION FREE. OFFICE HOURS-From 9 a. m. to 8 p. m.; Sundays, 10 a. m. to 2 p. m.

CALL OR ADDRESS

## COLLEGE COMMENCEMENTS.

Programmes of Exercises at Various Institutions.

Several Missouri colleges will hold com mencement exercises this week. A list of the institutions and their programmes fol-

BLEES MILITARY ACADEMY.

MIACLE SPECIAL.

Macon, Mo., June 10.—The first commencement of Blees Military Academy will be held here Tuesday and Wednesday. be held here Tuesday and the held here Tuesday and June 12 and 13.

The following is the programme:
Monday, 4 p. m.—Baseball game, athletic m.—Class day exercises,

10:30 a. m.—Class day exercises,
Hall.

2 p. m.—Military exercises,
12 p. m.—Graduation hop,
18:30 p. m.—Graduation hop,
Hall.
19:30 a. m.—Class day exercises,
1 also have five floors full of beau
Furniture and Carpets and averething Tuesday, 1970 a. M.—Military exercises, athletic field.
Tuesday, 2 p. m.—Military exercises, athletic field.
Tuesday, 8:30 p. m.—Graduation hop, Academic Hall.

Academic Hall.
Wednesday, 19:39 a. m.—Graduating exetcless, Academic Hall.
The class of 15:09 is as follows:
Lawrence Derby Bass, Frank Gibson,
Samuel A. Birney, Edwin Ward Bliss,
Duncan Melller, William Dey Marshall.
LINCOLN INSTITUTE.

ELYCOLA LANGE IN THE PROPERTY OF THE PROPERTY Wednesday, June 13, S p. m., sen Thursday, June 14, 10 a. m., meeting of the Alumni Association.

Thursday, June 14. 2 p. m., welcome address to the Alumni Association by Presi-

dent Jackson.

Thursday, June 14, 8 p. m., address to the students, Honorable R. W. Morrow, Jefferstudents, Mo.

Friday, June 15, 10 a. m., commencement exercises in the auditorium; presentation of diplomas; Professor L. J. Hall, Assistant State Superintendent of Public Schools, Jefferson City, Mo.

# FATHER SMYTH DEAD.

First Pastor of a Nebraska Catholic Colony.

Chicago, June 10 .- The Reverend J. M. J. H. Tustin, William D. Biggers, Miss Ada
Tesson.

Safety—G. A. Wurdeman, W. C. Jager, B.
M. Whittemore, A. M. Fellows, Carl Thielecke, Louis E. Frost, F. C. Thompson,
Joseph Kelly, J. A. Vail, Frank Hartry,
Alfred Annan, George R. Robinson, J. R.
Bettis, Clarence Opperman, the Reverend
Harry Blunt.
Badges and Supplies—C. O. Twining, D.
McEdwards, W. H. Rhodes, J. H. Cutter,
Frank S. Parker, James Gentles,
Starters—W. S. Fleming, Judge H. L.
Sutton, Kent Jarvis,
Judges—John P. Gruet, C. H. Coggeshall,
O. B. Opperman,
Referees—W. B. Hazard, E4 Clayton,
Charles Hart.
Programme—Robert G. Hegan, W. H.
Tustin.

REPUBLIC SPECIAL.
Champaign, Ill., June 10.-President Andrew S. Draper delivered the baccalaure ate address before the graduating class of the University of Illinois in University Chapel this afternoon. An audience of nearly 2,000 persons was present. This was the opening event of commencement week at the institution. The class day exercises will occur to-merrow.

## POPE AT ST. PETER'S.

Thirty Thousand Persons Present at the Veneration.

Rome, June 10 .- The Pope went to St. Peter's Cathedral to-day to participate in the ceremony of veneration in the case of two Italian saints recently canonized. Thirtwo italian saims recently canonized. Thirty thousand persons were present. He was borne on the sedia gestatoria, surrounded by seventy Cardinals and the papal court, lie seemed in good health, and when giving the blessing to the pligrims rose from his seat briskly, as if he wished to reassure the congregation regarding his condition.

## New Catholie Church.

New Catholic Church.

REPUBLIC SPECIAL.

Versailles, Mo., June 10.—The Right Reverend John J. Glennon, Bishop of Kansas City, dedicated the newly erected Catholic Church of Vermailles to-day, assisted by the Reverend Charles Nothers, C. P. P. S., of Sedalia; the Reverend John W. Keyes of Morgan County, who was ordained at Kendrick Seminary, 'St. Louis, yesterday, and the Reverend Patrick Smith of Leavenworth, Kas. Following the dedicatory ceremony a sermon was delivered by Bishop Glennon and the Levitical high mass was sung. While the congregation here consists of only a few families, a 1,530 building was erected. Citizens of other denominations here and other Catholic churches contributed liberally. The music for the occasion was furnished by the choir of SS. Peter and Paul's Church of Cole Camp. An excursion train was run by St. Andrew's Benevolent Association of Tipton for the event, bringing 400 persons.



WHEN OTHERS FAIL CONSULT

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"BIG FOUR" Through Sleepers and Dining Care. Trains leave St. Louis 5:00 a. m., 12:30 noon, 8:06 p. m.

## INJUNCTION FOR ROGERS.

Test Case Under the Tribal-Tax

REPUBLIC SPECIAL. Vinita, I. T., June 10.-In the United States Court at this place yesterday, Judge Cill granted a temporary restraining order enjoining J. George Wright, United States Indian Inspector for Indian Territory; J. Blair Shoenfeit, United States Indian Agent; Frank C. Churchill, United States Revenue Inspector, and all deputy inspectors, from interfering in any way with the mercantile establishment of W. C. Rogers, whose store at Tallala was closed and locked a week ago by Inspector Frank C. Churchill and the Indian policemen in his employ. The case is set for hearing on July 7 next, and the issue will be for the Government to show cause why the injunction should not be made perpetual.

W. C. Rogers has a large general merchandise store at Tallala, I. T., and refused to pay the tribal tax demanded by the Department of the Interior. He was then threatened with removal from the Indian Territory if he did not pay, and when he still refused, his store was closed and locked and a guard was placed ever it last week. A number of leading attorneys in the Territory have been retained and will make this a test case. States Court at this place yesterday, Judge

A ROMANTIC ARREST.

George Green Went to Meet a Lady Friend.

REPUBLIC SPECIAL.
Vinita, I. T., June 10.—George Q. Green, ago on a charge of stealing a horse from Census Supervisor Darrough, was caught

To Assess Damages.

REPUBLIC SPECIAL.
Vinita, I. T., June 10.—The Secretary of the Interior has appointed Colonel D. M. Wisdom of Muskogee, Colonel R. B. Ross of Tahlequah, and Captain W. G. Neims of Vinita as a Board of Referees to assess the damages to individual citizens and farmers along the line of the Arkansas and Oktahoma Railroad, from Southwest City. Mo., to Grand River, by way of Grove, I. T., a distance of fourteen miles. The commission will meet subject to the call of the chairman, Colonel D. M. Wisdom. Haif of the distance has already been graded by the railway.

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